

# The South African Outlook

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## The South African Outlook

It is private life that governs the world.

—Lord Beaconsfield.

he War.

The great Russian offensive of March which carried the Red Armies into Rumania and to the Carpathian mountains came to a halt in mid-April, since when the Russians have been massing their resources for further great offensives. Early in April the Red Army turned its attention to the Crimea and in less than two weeks swept the Germans and Rumanians out of the whole peninsula excepting the naval base of Sevastopol. From the Italian front little of importance has been reported in recent weeks excepting that from Italian air bases Allied bombers have swept over South-Eastern Europe and created havoc in many enemy communication centres. From Britain the bomber offensive has continued on a scale beyond imagination. In one thirty-six hour period over 5000 airplanes flew from Britain to devastate enemy war potentials. The range of Allied fighter planes has also been greatly increased and much of Germany is now within Allied fighter range. The end of the month finds the eyes of the world on Great Britain for it is generally believed that the opening of the second front is now only a matter of days. Sunday, April 23rd, was St. George's Day and at the King's request it was observed throughout the Empire as a day of prayer for the success of our arms and for the coming of a speedy and lasting peace.

### Fifteen Non-Europeans Mentioned in Dispatches.

The Director of Non-European Army Services has been advised by the Adjutant-General that the King has approved at the following thirteen members of the Cape Corps and two members of the Native Military Corps be mentioned in dispatches for gallant and distinguished services in the Middle East: C272654 Sgt. Henry J. Folkwyn, Kimberley; C285574 Sgt. Abraham Muller, Middelburg, Cape; C166010 Cpl. Charles C. Barron, Retreat, Cape; C285082 Cpl. Archibald Broekstein, Maitland; C285436 Cpl. Leonard N. C. King, Mowbray; C17391 Pte. Charles F. Adonis, Mowbray; C287254 Pte. Koos Campher, Uniondale; M13227 Pte. Willie Dickenson, Cape Town; N39775 Pte. Jacob Mabizela, Port Elizabeth; N27324 Pte. Jack Masela, Pietersburg; M14772 Pte. George Henry Miller, Simonstown; C285595 Pte. Gert Oppen-

man, Oudtshoorn; M14447 Pte. Andrew Williams, Elsie's River, Cape; C288174 Pte. C. Weebers, Uniondale; C301424 Pte. J. Botha, Douglas, Cape. This brings the total number of awards made to members of the Cape Corps to six Military Medals (M.M.), three British Empire Medals (B.E.M.) and 40 mentioned in dispatches. The total number of awards made to members of the Non-European Army Services so far is one Distinguished Conduct Medal (D.C.M.), 22 Military Medals, three British Empire Medals and 43 mentioned in dispatches.

### Colonel Deney's Reitz's "Pretty Picture"

Colonel Reitz's attempted vindication of the Union's Native policy and of the treatment of Natives in this country, was, of course, a piece of special pleading designed to impress the public in Britain. His "pretty picture," as you call it, bears little relation to the rather squalid realities of the South African scene. So writes Mr. Charles D. Don to the *Rand Daily Mail*. He then goes on to quote authorities, among which are:—*Health*: "The Natives of this country are rotten with disease and a menace to civilisation, instead of being a first-class nation. The death rate among the children and the sickness among the adults we cannot tolerate. The Native is carrying the country on his back."—*General Smuts*. *Pass Laws*: "There is nothing else so conducive to the creation of bad feeling as the pass laws in force to-day. In the Transvaal alone during 1939-41, there were 300,000 arrests under the pass laws, 273,790 convictions, and probably five times that number accosted by the police. These figures represent an appalling indictment."—*Colonel Deney's Reitz*.

### Pass Laws being tightened up.

A large batch of Natives appeared before the Johannesburg Native Commissioner on April 5 charged with a variety of contraventions of the pass laws. Some had failed to produce their passes when asked for them. The permits of others to look for work had expired days or weeks before and they were found roaming the streets or staying with brothers, relatives or friends. "You Native people must remember," said the Native Commissioner at one stage of the proceedings, "that if you ignore or defy the pass laws you will be punished." The *Star* the same day received complaints from Natives and some of their European employers that the round-up of Natives without passes had been intensified and those who happen to leave their passes at home are unsympathetically treated. They are regarded more or less as vagrants or potential housebreakers, it is alleged, whereas an inquiry or even a telephone call to an employer's home would confirm whether the Native was employed or not. Public notice was given of the relaxation of the pass laws. So far as we have seen, no such public warning was given that they were to be tightened up again. The usual police method has been adopted of making a sudden surprise raid upon a lot of unsuspecting people.

### "First Test for Mr. Strauss."

Under the above title the *Rand Daily Mail* in a leading article on April 7 urged the new Minister of Agriculture not to allow himself to be influenced by the growers' latest demand that the price of mealies should be fixed at £1 a bag. "Last year, even the most extreme of the farmers only asked for a fixed price of 17s. 6d.; and a Government which is far from being unmindful of the interests of agriculture adopted the figure of 16s. Even this is far too dear. The plain fact is that the farmer who cannot



produce maize at about 12s. a bag and show a good profit ought not to be growing this crop at all. All that is achieved by fixing an unreasonably high price is to subsidise the incompetent farmer or the man who raises a few bags uneconomically on unsuitable land, and at the same time to make large and unwarranted gifts to the 'maize kings' and the big producers, who do remarkably well even under ordinary conditions. Any rise in the price of maize causes great hardship to the Native people—the poorest section of the consumers. Mealies, to them, are what bread is to the European; and the Government already subsidises bread, in order to keep its cost within reasonable limits."

#### Maize Subsidy to be Increased.

The Minister of Agriculture (Mr. J. G. N. Strauss) in the House of Assembly on April 18th announced that the Government had decided to increase the price of maize paid to the maize farmer by 1s. 6s. a bag for the best grades. The bigger farmer would receive 17s. 6d. a bag. Producers of 500 bags or less would receive a supplementary payment of 6d., bringing their final payment to 18s. a bag. The increased price for the best grades would be generally applicable to all maize which came on the market. The supplementary payment of 6d. a bag would be paid only to producers of 500 bags or less and would not, as in the past, be payable to all growers on the first 500 bags sold." On the recommendation of an inter-departmental committee, which had decided that a subsidy for special classes of the population such as the Natives would be impracticable, the Government had decided on a general subsidy to the consumer, to whom the price would be unchanged. Stock feeders, and the producers of protective foods such as milk, butter, cheese, eggs and meat, would also benefit.

The many appeals which have been addressed to the Government for a subsidy on maize similar to the one on wheat which makes possible the sixpenny loaf have apparently not fallen on entirely deaf ears. Though the maize farmers are to get an increased price the consumers are to get a subsidy to protect them from having to pay more. The consumers' appeals for a cheapening of the cost have saved them from having it increased. The case for a reduction in the price of maize intended for human consumption was a sound one and we think more should have been conceded to it at this juncture.

#### Transkei Bunga in Session.

When opening the 14th annual session of the United Transkeian General Council at Umtata on Wednesday, 26th April, the chief magistrate, Mr. V. M. de Villiers, expressed appreciation of the visit of the Minister of Native Affairs, Major P. V. G. van der Byl, in connection with the typhus epidemic which was causing grave concern to the Government. He also expressed appreciation of the co-operation of the people in measures being adopted to deal with the epidemic. He also made reference to a grant of £3,000 which had been made available by the South African Native Trust to build a training school for female home demonstrators or welfare officers and it was hoped the school would be opened at the beginning of next year. Mr. de Villiers said that crop yields in 1943 were barely sufficient for consumption needs to the end of the year in the majority of districts, but more than 150,000 bags of maize were imported between August and December mainly to provide food to supplement production. Crop prospects for 1944 were fairly good except in the middle plateau where lack of rain in February had had an adverse effect. Mr. de Villiers forecast a probably serious shortage of maize throughout the Union next season and the possible need for rationing supplies to ensure equitable distribution. He impressed on the councillors that economy must be exercised and that

people should refrain from wasting maize on the brewing of kafir beer. He emphasised the need for intensified production of crops of food value as an alternative to maize.

#### Two Clerks leave Native Affairs Department after Conviction.

Neither of the two young men who were convicted in the Johannesburg Magistrate's Court in December of threatening to hang a Native at the Johannesburg Pass Office is now in the employ of the Department of Native Affairs, said a senior official of the Department of Native Affairs recently, according to the *Rand Daily Mail*. One of them resigned after the court case, and the other was dismissed from his employment after he had admitted his guilt at an inquiry held under the Public Service Regulations. Speaking in the Senate recently, the Minister of Native Affairs, Major Piet van der Byl, said that incidents of the sort referred to by Senator Basner—when a Native had been "hanged" by two Native Department clerks—must never be allowed to occur again. "We must see to it that those joining the Native Affairs Department are men who want to make it their calling—their life study and their life work. We want men, if possible, like a great many we have there to-day, who are the descendants of people who made it their life work to try to uplift the Native."

#### Official Policy in Kenya : a damning indictment.

In a House of Lords debate in the beginning of February Lord Faringdon made what *The Economist* calls "a damning indictment of official policy in Kenya." The facts are that "in the Highlands less than 3000 European farmers occupy five million acres of the six million which have been alienated to them from the Natives, but they actually cultivate only about 11 per cent of the land in their occupation. In 1936 Sir Alan Pim estimated that the European farmers had received in subsidies of one form or another £474,000. Since the war... there have been subsidies amounting to £117,000. Thus, White settlement has not justified itself economically, quite apart from its effect upon the African. For the latter, the result of the alienation of his land has been that in for instance the Kikuyu reserve... there are areas where the density is as high as 1,800 per square mile. .... The Europeans demand services and communications.... beyond what the colony can bear—which means that the amount available to be spent on African development is curtailed." All this, together with the conscription of Native labour to work for European farmers, makes a sorry picture of Britain's trusteeship of the African.

#### Prisoners' Aid Societies in Rhodesia.

According to the *Native Welfare Bulletin* for March, discharged African prisoners in Salisbury and Bulawayo are met on their release from prison, and when necessary food and temporary sleeping accommodation are provided. During the past year at these two centres over 2,100 meals were provided and sleeping accommodation for approximately 600. The two rest-houses for discharged prisoners are proving of great value. Assistance to discharged African prisoners is also given at Umtali and Gwelo.

#### A Brave Act Rewarded.

In February Thom Mhlope, at grave risk to himself, saved Charlie Manweni from drowning in the Khami River near Bulawayo, says the *Native Welfare Bulletin*. In recognition of this act, the Bulawayo Native Welfare Society, at a recent function in the Stanley Hall, presented Thom Mhlope with two chairs and his employers (members of the Railway Commission) presented him with £4. This brave act on the part of Thom Mhlope has been brought to the notice of Government.



### News Broadcasts for Africans.

During recent months we have frequently listened in to South African broadcasts in the half-hour 5.30 to 6 p.m. preliminary the B.B.C. news broadcast coming over. The Johannesburg Broadcasting Studio makes much use of American records to fill at this period and American Negro songs and jokes, the latter not easily followed or understood, are our frequent experience. Some four years ago at a time when wild rumours were sweeping the Native areas we appealed for a daily news broadcast in native languages. After a lapse of a year or so these broadcasts were introduced, but at 9.45 in the mornings when most people are at work. Is there any good reason why these broadcasts in Zulu and Xhosa and Sutho should not go on the air in the early evening periods which are so often given up to Negro songs which we all know well by heart and to Negro backchat which is difficult to make anything of? Why not promote the 9.45 a.m. broadcasts to 5.45 p.m.? It may be objected that some Natives do listen-in at the morning session but the reply to this is that a few brief sessions a day in Southern Bantu languages could do no harm.

### The Passing of Mrs. Rheinallt Jones.

It was with feelings of profound regret that we learned of the death in Johannesburg on the morning of Tuesday, April 25th, of Mrs. Edith B. Rheinallt Jones, wife of the Director of the South African Institute of Race Relations, Mr. J. D. Rheinallt Jones. Her passing is a great loss to South Africa, and especially to the Non-European section for whom she laboured unceasingly, giving freely of her great gifts of kindness of heart, and energy and clarity of mind. To her husband and to the Institute of Race Relations we tender our deep sympathy.

\* \* \* \*

### Day of Prayer for Students.

Sunday, 14th May, is to be a Day of Prayer for students throughout the world. The Students' Christian Association of South Africa has issued a most interesting leaflet dealing with the needs of students in South Africa and in other parts of the world. Copies can be obtained from Miss Sheila Trollip, 222 Loop Street, Maritzburg, Natal. We trust this Day of Prayer for students will be widely observed in South Africa.

## Christian Council Activities

### THE 1944 CONFERENCES

ARRANGEMENTS for the five Conferences on "The Gospel and Everyman" are now being undertaken in the various provinces. Section leaders are being appointed and preliminary steps will soon be taken in the organisation of the study circles which will prepare the ground for the Conferences. Plans will proceed a stage further this month, when the selected section leaders will meet at Bloemfontein. This meeting is regarded by the Council's organisers as a vital part of the scheme. Its aim is that leaders shall attain a clear vision of the purpose and possibilities of the Conferences by seeking to know God's will in prayer and fellowship, and to dedicate themselves unitedly to this great enterprise. The President of the Christian Council, His Grace the Archbishop of Cape Town, will preside at the meeting on May 10 and 11, and in the opening session will direct the thoughts and prayers of the Christian leaders present on the vital spiritual issues with which the Conferences must be engaged. Thereafter thought and discussion will centre upon achieving unity of spirit and purpose. When the plan is clearly seen, our country's need assessed, and our Divine resources realised, the leaders with respect to each separate subject will make counsel together, each section seeing its task in the light of the main purpose. It is expected that when the gathering closes the pamphlets for the use of study circles throughout the country will have been drafted. These should be ready for circulation by the end of May, and there will remain three months for the study to be completed. We remind our readers that Conferences will be held at or near the end of September, at times and places to be notified later, on the following subjects:—

#### THE GOSPEL AND EVERYMAN

1. Everyman's Questions
  - (a) Is God a Necessity to Modern Living?
  - (b) Is Christ a Real Leader?
  - (c) Is the Church fulfilling any Real Function?
2. How can Christianity become an effective influence in :
  - (a) The Home?
  - (b) The School and University?
  - (c) Business and Industry?
  - (d) Social Relationships?

The Conferences will be inter-racial and interdenominational. It is hoped that Churches and Christian organisations everywhere will share fully both in the preliminary study and later in the Conferences themselves.

### ANOTHER CHRISTIAN COUNCIL PUBLICATION

The Council, pursuing its policy of informing public opinion and quickening the Christian conscience with respect to outstanding problems of reconstruction, has issued yet another pamphlet in its "Study Series." The title of the new issue, which is No. 8 of the series, is *Revenge or Reformation?* It is an examination of the South African prison system with special reference to Africans, and should have a wide circulation in view of the timeliness of the subject and the expert authorship. The author is the Rev. H. P. Junod, who has many qualifications for the writing of such a study. He comes from a famous missionary stock and is himself an outstanding missionary. Furthermore, he has been for many years a chaplain of the Pretoria prisons, ministering to African convicts and especially to those men and women condemned on capital charges. Few could know better than he the effects of the present system on the structure of African life, and the urgent need for reform. Beginning with the background of crime and law in African communities, and relating these to the present situation of the African people, the pamphlet quotes startling official figures concerning the increase in the number of prosecutions and convictions in recent years, with the alarming proportion of these due to purely statutory offences. The present prison system is then described in considerable detail, with respect to warders and their duties, prison structures, and regulations governing the daily life of the prisoners. Mr. Junod sets forth convincingly his own views on the death penalty. Prison systems in other lands are examined, and valuable comparisons with the South African system are made. The detailed general conclusions which comprise the closing section of the pamphlet provide an excellent basis for the discussion of a new order in the penal system of South Africa. The writer has rendered a great service to the community. Two other features increase the value of this publication. First, there is a Foreword by the Honourable Justice F. E. T. Krause, whose recent public utterances on this question have aroused widespread interest. Secondly, there is included as an inset a suggested Programme of Penal Reform prepared by the S.A. Institute of Race Relations which is to form the basis of direct approaches to the Government. The pamphlet of 20 pages may be obtained at a cost of 6d. from the Lovedale Press, P.O. Lovedale, C.P.



## The Debate on the Pass Laws

**T**HE recent debate in the House of Assembly on the Pass Laws left a painful impression of futility and defeatism. Nearly every one who took part seemed to realise that something was wrong, but the conclusion of the debate left the House assured that "however undesirable it may be from the ethical point of view, it is necessary to have these pass laws, as conditions are at present."

Let us look at the arguments the Minister of Native Affairs put forward in favour of the pass laws. As reported, the Minister said "The aims of the pass laws are to afford protection to a large section of the Native people who were unsophisticated." This is a revival of an old argument. Arguments commonly put forward have been, as regards rural conditions, that without the pass laws Native farm servants could not be prevented from running away. "Half the farms in the Transvaal and Free State would have to close down," wrote one farmer to the Press, and "the nation's food supply would be in danger," wrote another. A somewhat different version of this argument was given in the House of Assembly by Mr. Fagan, a former Minister of Native Affairs, when he said that employers, especially farmers, objected to the pass laws because as then administered (April 1940, long before the relaxation) these laws "failed to make it easier for them to trace absconding employees." These witnesses are agreed that the aims of the pass laws, as far as rural areas are concerned, were to afford protection, not to the unsophisticated country Natives, but to a class of employers—which we cannot believe to be as large as these correspondents try to make out—whose treatment is such that under free conditions they could not hope to keep their servants. What that treatment is in some cases may be judged from another letter to the Press to the effect that if farmers would give their servants their pay at the end of each month and give them decent food and decent quarters, they would have no trouble with them, this correspondent adding, "I am myself a farmer and I know what I am talking about."

The idea that the pass laws protect unsophisticated Natives is supported by the following argument: "Out of 136,000 registered servants' contracts last year only 70 complaints were made against employers. Yet, 2,287 unregistered Natives had complained." If we were to accept this argument at its face value, we might balance the case thus. In order to save two thousand ignorant Africans from being defrauded of their wages by bad employers, we put one hundred thousand ignorant Africans in prison, thus defrauding them of working time, or we fine them, thus depriving them of money they can ill afford. Which is the greater evil?

But this is not all. The pass system consists in the moving of Africans about like pawns by European masters and officials, and punishing them if they are found out of their appointed place or moving of their own volition elsewhere—that is one thing. The registration of contracts between employers and employees for their mutual protection is a totally different thing. How have they come to be mixed? Here, strange to say, we come upon a third element in this complex situation, and it has a surprising origin and an even more surprising history. In the early days of the diamond mines at Kimberley, the problem arose of providing hospital treatment for the considerable number of African workers who were congregated there, and an arrangement was come to with the Griqualand West Government by which a levy of 1/- a month was paid by employers for each one of their African workmen, and this money was paid to the Kimberley Hospital. (This "hospital tax" is still in existence at Kimberley. It is collected and paid over to the Hospital by the municipal Native Affairs Department). When, some years later, many Kimberley pioneers moved up to the new gold

mining industry at the Reef, they took with them this hospital tax system and applied it in their new surroundings. The founders of the Johannesburg Hospital applied to the Transvaal Government to impose the tax. The tax was made operative in February 1885 by Resolution of the Executive Council which transferred the proceeds to the hospital boards. The Johannesburg and other Hospitals benefited by the 1/- a month. Ten years later, in 1896, the Republican Government decided to pay the whole proceeds of the tax into the general revenue and make the Johannesburg Hospital a fixed annual grant instead. They also doubled the tax in certain industrial areas. Today these three so widely differing elements have got completely mixed up—the pass system, registration of service contracts and the old hospital tax. There are in the city of Johannesburg alone some sixteen pass offices, where in the early days of each month are to be seen long queues of Native servants, each holding in his hand his service registration certificate and his master's 2/-, being the month's tax. Much time is wasted. The Transvaal Provincial Council, which inherited the hospital tax from the old Republican Government, now derives from it a large income. The latest published figure is £622,791 for the year 1939-1940.

A first step in dealing with this subject would be to disentangle these three from each other, the registration of contracts, the hospital tax and the pass system proper. Registration is valuable and should be retained in some less troublesome form; the tax is an anomaly, seeing that the Provincial Council declines responsibility for the hospitalisation of Natives, whom "it is not allowed to tax"; the pass system proper, with its arrests and courts and prisons, should be detached from its adventitious association with those other matters, which contribute to it an element of respectability and even of profitableness, and should then be dealt with on its own demerits.

"The pass laws are no more irksome," said the Minister, "than the laws in the old European countries which require every person to carry some identification pass. I am not talking about the Axis countries: I am talking about old countries such as Holland and Belgium." Other speakers had already harped upon this theme. Mr. Erasmus said, "To come here and say that it is undemocratic for any one to have to carry a pass is to tell countries like Holland, France and other countries that they were undemocratic before the war. In those countries old democratic and civilized country people had to carry passes." The House seems to have been much impressed. "I want to suggest," continued the speaker, "I want to suggest that the Europeans also should carry identification cards." This was a notable concession; but what are the facts about the pre-war European practice? A Netherlands Government authority, consulted on the matter, replied, "that in the Netherlands and Colonies"—note the "and Colonies"—"there is no such system of carrying compulsory registration cards." "However," continues the reply, "everybody in the Netherlands is compelled to notify the municipal authorities, in towns a special registration office, of their change of residence, . . . within a fortnight."

This continental registration of citizens' places of domicile is no doubt a very useful institution; but it has no relationship whatsoever to our South African pass system. No document has to be carried.

"In 1943 alone," said the Minister, "the Native Affairs Department had traced 831 Natives through the pass laws at the request of their families." That sounds useful, but how many thousands of lost husbands and fathers were *not* found? A Transvaal Native Commissioner told an official investigator that, "On an average *five women per day*, from the areas close to town,



to the Native Commissioner's Office to enquire about husbands, who have not returned from the Reef." And this is only one of many such districts.

The Inter-Departmental Committee on the Pass Laws in 1920 reported that, "The great weight of evidence from or on behalf of employers of labour and from officials shews that the various systems operating . . . have been of little practical value in tracing and identification of Natives." And Mr. Fagan's statement in 1940, already quoted, was to the same effect.

"The effect of the relaxation," said the Minister, "is that the police no longer indiscriminately demand the production of documents by any Native . . . they still however demand the same when a Native is encountered under suspicious circumstances. This concession has now been on trial for nearly two years, and it was hoped that it would prove an unqualified success, but unfortunately this has not proved to be the case. . . . In every centre concerned, police reports indicate that while the numbers of petty cases have decreased, there has been a very considerable and substantial increase in serious crime. . . ." It is not said whether these police reports contained figures or opinions. Our readers will remember that in our issue of September 1942, we referred to the report then published that a police official, the Deputy Commissioner of Police for the Transvaal, had told the Government Committee on the Johannesburg "crime wave" that "the relaxation of pass laws and curfew regulations was responsible for the bulk of the increase in Native crime." We pointed out then that, as far as could be judged from public reports, the crime wave had reached its height while the pass laws were still in full operation. These laws were relaxed on May 12 of that year. The Report of the Crime Committee later gave the following figures. In March there were 466 burglaries and the value of the property stolen was £1,591; in April the figures had risen to 589 burglaries and £5,750 worth of property stolen. The figures for the intervening months were not given, but for August they were 558 burglaries and £10,753 worth of goods stolen. Thus the evidence, so far as then made public, did not at all bear out the statement that the relaxation of the pass laws and curfew regulations had been responsible for the bulk, or indeed any, of the increase in Native crime. The figures for August were lower than those for April. The usual crime statistics are not being published during the war. The man chiefly responsible, however, the Minister of Justice, does not appear to be unduly concerned about any "very considerable and substantial increase in serious crime." On the contrary, speaking in the Senate last month, Dr. Colin Steyn said, "There was no justification for the feeling from time to time that a crime wave existed. In Johannesburg, Durban and Cape Town committees appointed to investigate the matter had in every case been unanimous that there was no abnormal increase in crime. The number of cases had increased in some places due to the increased population and abnormal circumstances. . . . People might think there was a crime wave because of one or two gangs which had taken a little time to round up, but these gangs . . . had been very successfully dealt with."

The pass laws do not protect householders from burglars, burglars working in gangs, with receivers in the background, are not by any means unsophisticated or in need of protection. They generally know all about passes, and take care to have passes with them to satisfy any enquiring constables.

"The relaxation," said the Minister, had "proved the cause of a serious decrease in the amount of revenue collected. . . . The number of permits to seek work in 1941 was 305,299. In 1943 that had gone down to 237,760." If a Native is aware that the police have been given instructions not to ask for passes unless a man has committed, or appears to be about to commit, a crime—in such a situation he has no intention of getting into—and if perhaps he knows an employer who is likely to give him work,—is it surpris-

ing that a man so situated does not want to waste his time at a pass office?

"The general (poll) tax collected in 1941 was £504,784; in 1943 that had dropped to £435,875." Is it fair, in present circumstances, to attribute this drop in any serious degree to the relaxation of the pass laws? A European wrote the other day to a Johannesburg newspaper that a man who had no more than £35 a month could hardly come out on his income, prices had risen so much. Many Europeans would confirm this statement. Yet the Native who gets only £5 a month—and many get less—is expected to pay his rent, feed and clothe his family at the high prices prevailing, and still be able to pay his poll tax of £1.

Another source of revenue lost was the fines from persons who in the normal course would have been hauled to court by the police. "Curfew and other pass prosecutions in 1941 produced £69,000 and in 1943, £35,900."

The relaxation of the pass laws gave relief from harassing interference by the police to many thousands of hardworking men. There is something squalid in this reckoning up of petty losses of revenue against men whose labour contributes so materially to the millions that are made every year on the Reef.

### RECENT AUTHORITATIVE OPINIONS

The Committee on Economic Conditions of Urban Natives reported:

"304. . . . In the three Northern Provinces 348,907 arrests were made for contraventions of the Pass Laws in the three years 1939, 1940 and 1941, and in 318,858 of these cases convictions followed."

"305. These statistics indicate the tremendous price which the country is paying in respect of these laws, for apart from the actual cost of administration, there is the vast loss of labour due to detention during arrest and imprisonment. Fines paid constitute a drain on the Native's income which it has been shewn he can ill afford. Apart from these considerations the harassing and constant interference with the freedom of movement of Natives gives rise to a burning sense of grievance and injustice."

"306. These laws create technical offences which involve little or no moral opprobrium."

*"The Committee has reached the conclusion that rather than perpetuate the state of affairs described above it would be better to face the abolition of the pass laws."*

"307. The Committee thinks that the registration of service contracts should be continued in the industrial and mining areas as such registration is still required for the protection of the employee as well as the employer. . . ."

"308. The Committee considered too that the Curfew regulations should remain for the present . . . say from 11 p.m. to 4 a.m."

It will be observed that the Committee was quite clear about the feasibility of separating the pass laws from the registration of service contracts, and even from the curfew regulations.

Another opinion is that of Mr. W. Hodgson, Senior Welfare Officer of the Union Department of Social Welfare, who at a public meeting at Johannesburg last December, said, "We have a civilization which is creating a potential prison population. . . . Vast numbers of non-Europeans were seeing the inside of prisons on the slightest pretexts."

Reading the report of that debate, one cannot avoid the impression that the Minister did not feel himself to be entirely a free agent, and that, once at least, he let himself go, when he said, "No fewer than 348,000 Natives were arrested in the last three years for contraventions of the pass laws, and of these all but 30,000 were convicted. In many cases those offenders were juvenile Natives who had never before been in contact with the law." Surely these facts alone are sufficient to condemn the system.



### A SUBSTITUTE FOR THE PASS LAWS

The confusion which surrounds the administration of the pass laws is well exemplified by the relation to these laws of the Departments of Native Affairs and of Justice. Seeing that they affect only Natives, these laws come under the Minister of Native Affairs; but the police and the prisons are the responsibility of the Minister of Justice. These two departments are at sixes and sevens. The one, Native Affairs, is filling up the prisons with short-term pass law offenders: the other, Justice, is striving to reduce the number of these short-term prisoners. The Minister of Justice, in the speech already quoted, said he was appointing a departmental commission whose object would be "to prevent as many short-term men as possible being sent to gaol. He believed that more were being sent to prison for less than seven days than for more than six weeks, and criminals were being made. This was a deplorable state of affairs which should be remedied at once."

A practical solution of this problem, that has been allowed to grow in size and complexity by one accretion after another, has, however, been put forward by more than one authority. With all their complications and vagaries, the pass laws at the present time are in the main an attempt to regulate the supply of labour. Now this is a matter regarding which much experience has been gained in Britain and other countries, and it should not be beyond the wit of young South Africa to devise a suitable organisation for this country, an organisation which, as Mr. Molteno pointed out in his speech, "should apply to all races and should be in line with the natural forces of economic development... the system of labour exchanges, or employment bureaux, at which all workers should be invited to register, and the employers who require labour should be invited to apply there."

This clearly is the solution. Convert the pass system into an Employment Exchange, open to persons of all races, taken out of the hands of both the Departments of Native Affairs and Justice, and put where it properly belongs, under the Ministry of Labour. If this were done, police and courts and prisons would drop out of the picture. The whole atmosphere would be changed.

With carefully selected personnel, so that Natives could be sure of courteous treatment, confidence would be gained, and the advantages of the new system would come to be appreciated by both employers and employees.

The primary functions of an Employment Exchange are (1) to record vacancies, i.e. requirements of an employer, with conditions offered by him and (2) to register qualifications of applicants for employment with a view to submitting suitable people for the vacancies, and (3) rapid interchange of information between all areas of the country as to fluctuations and other changes in the labour market.

By concentrating the notification of vacancies and the registration of applicants for employment, at convenient centres, linked together by a clearing house system, the numbers, classes, occupations and the duration of the employment of the industrial population, together with the opportunities for further employment, are recorded and tabulated. If a surplus is local, the use of a clearing house system informs the local exchange of opportunities of employment elsewhere. Conversely, workers would be saved the expense of long railway journeys to places where there was no work for them to do. If a surplus is both general and permanent, displaced workers are guided to other forms of employment.

Labour exchanges should be granted free postal and telephone facilities by the State, and arrangements should be made to enable them to obtain reduced railway fares for workers being sent by them to places where work has been obtained.

Exchanges should be assisted by advisory committees representing employers, workers, local town councils, etc.

The Employment Exchange must be a national one, open to all races, separate offices being arranged for men and women, and for the different races. It should be entirely voluntary to both employers and employees, unless and until a State system of unemployment benefit with compulsory insurance is introduced and committed to the Exchanges to administer.

N.M.

## England's Chief Justice on Prayer

*Address at Citizens New Year Prayer Meeting at the Mansion House, London, on Monday, January 3rd, in association with the Universal Week of Prayer. By The Rt. Hon. Viscount Caldecote, P.C., C.B.E., Lord Chief Justice of England.*

**M**Y lords, ladies and gentlemen, when I was asked to speak at this meeting, I felt it was an invitation that I could not refuse; but I must confess to a feeling something like the opinions expressed by Admiral Tovey, the late Commander-in-Chief of the Home Fleet, at a similar meeting a few weeks ago. He referred to the diffidence I feel in assuming to speak to an audience which must contain many better able than I am to address you on the subjects which occupy all our thoughts.

But I may, at any rate, first express to the Lord Mayor the feelings of thankfulness and confidence which his presence here has evoked. We thank him for once again, in accordance with this almost hundred-year-old practice, giving a lead not only to the City of London, but to the whole country and Empire in this matter of prayer.

It is very remarkable how very easily we forget that the things of the spirit are so much more powerful than material things. This meeting is a recognition that we shall in all things, not merely in war, but in peace, prevail not by physical strength, not by weapons, not by structures, but by the spirit which is within the nation. The source of strength is not in things which we can see, or hear, or touch, but in those things which we know in our hearts and souls to be eternal.

Here in this meeting, and in numbers of similar meetings which are being held to-day and this week, the people of this country and Empire will recognise that God is the Source of all power and might, and that what He wills will prevail and stand; and that if we can tune ourselves to His great purposes we shall, to that extent and only to that extent, prevail over the powers of darkness.

We are so accustomed to think of our power in the form of ships, or guns, or men, and of our success as measured by victories on the field, that we are in danger of forgetting that man is much more than a physical body: he is a creature of spirit. Man, truly speaking, is a soul. As we were reminded in a remarkable address which some of you may have heard in the last few minutes of the old year, man's soul becomes frayed and tarnished, and if it is to be remade it must go to the One Who made it. He alone can rebuild out of ruin and create new things.

I apprehend it is for that purpose that this meeting is called: not that we should merely ask for victory, but that we should set ourselves on God's side; that we should ask Him graciously to take us into His purposes for our country and for the whole world.

We meet at the turn of the year, after four years of ceaseless and anxious strife. I think we may truly say, as we look back over all the experiences of these four years, in the words of the old hymn,



"When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise."

We need not be reminded of the experiences of these four years: the bludgeoning and collapse of France; the deliverance of the gallantry of our men from what might have proved an irretrievable calamity at Dunkirk; the days, the dark days, when the armies of our enemies were within a very few hundred miles of that vital link of our Empire, the Suez Canal; to the days when Germany, by using ruthless powers, dominated the whole of Europe with such pitiless might as seemed irresistible. Through all these experiences we have been brought to this year; and I think that you will be able to check my experience by your own. I never heard one single word, from the beginning of this war up to this present hour, that anybody doubted for a single moment, even in the darkest hours, that somehow or other there would be a final victory in fulfilment of God's purpose in delivering mankind from this scourge. For at least the first twelve months of the war I was in a position that enabled me to hear, not merely the views of the man in the street, but his opposite number in the armchair of the club, but I was able to hear and note the demeanour of Prime Ministers—two Prime Ministers—the Chiefs of Staff, those with heavy responsibilities weighing upon them; and throughout that whole time I never heard, I never saw even a gesture or a look which indicated that anybody in those darkest days feared or despaired for one single moment. That seems to me worth remembering, because it is indicative of what I have already tried to say, that man is a soul, a spirit. There was this conviction which was incapable of displacement by events, however dark and tragic. Man's spirit—our spirit—was stronger than material things. In my humble belief—you will know whether this is true or not—the nation was sustained largely, if not entirely, by the realisation not of our might—for our strength was pitifully small for the greater part of that time in material things—but of our dependence upon God, the Creator of our souls and spirits.

So we look back with thankfulness to God and pray that something may turn us from our dependence upon Him. That would be a real tragedy; that would be yielding to the powers of darkness indeed. But if we may humbly speak of ourselves as on God's side, we are invincible. And man can be, if he chooses, invincible, with those illimitable supplies of strength, and what one old-fashioned clergy would say, of grace, upon which we can draw.

And what about the future? We may still have—we are told we are likely to have—stern days through which we must live. Our experiences may include a repetition of experiences through

which we have already passed. We believe—we humbly thank God for the prospect—that now we can see dimly, like some great mountain height, the outline of peace appearing, in the distance it may be; but still it is there unshakably. And what about those days to come? The papers and Parliament are forming plans. How weak we shall be if we think we are sufficient of ourselves to do those things which we propose and plan. "Man proposes," the old proverb says, "but God disposes." It may be that these plans are well made, are being well thought out and are right plans, but unless God's blessing is upon them, and, if I may say so, upon the men who make them, they will surely fail. If to-day we can humbly seek God's guidance for our leaders, for our Prime Minister, for whom we have already thanked God here to-day, and for whom we may daily pray and thank God over and over again, if God's Spirit may be given to these men who will have fought for peace and prepared for the future, we are certain, whatever the controversies may be, whatever the problems may be, that because of God's wisdom we shall have good plans and right purposes and a successful end.

I noticed that in the call which the President of the United States made to his people for a Day of Prayer two days ago, he spoke about the need for remembering the responsibilities of growing success. I have heard it said—and I have no doubt you have heard it too—that the only doubt we need have is whether we shall be fit for this critical moment of peace when it comes. Sometimes perhaps you and I in our private prayers have humbly prayed for victory, and with it has come the thought "Am I asking for it as a child asks for something which pleases him and will gratify his tastes or his desires, or am I asking it—God knows—as something for which I shall be fit, in the gift of which I can play some part in fulfilling God's purpose?"

"The responsibilities of growing success!" We may well humble ourselves in God's sight in looking forward to that day when peace comes, when we shall have so much to thank God for. Then we shall wonder, if we did not prepare ourselves for that day, what we are going to do with this great gift. Plans are right, preparation is right, but the best plan of all and the only complete preparation is to be quite sure that we are linking ourselves on to the purposes of God. We shall all remember a well-known passage in one of His Majesty's broadcasts a year or two ago, when he spoke of putting our hands in God's hand, so that He might lead us through the coming year. That is the note I would leave with you to-day. If this meeting has helped us in God's goodness to thank Him for His mercies together, to hope for His blessing in the future, we shall have done something to prepare ourselves for the rebuilding of the new world and a new spirit of service.

—*The World's Evangelical Alliance Quarterly*

## Going Home

"Ndigoduse! Ndigoduse!" (Take me home! Take me home!). The dying woman tried to raise herself from the mat on which she was lying to stretch out a beseeching hand to us, her eyes bright with fever and with yearning. Her very weakness as she sank back exhausted on the floor emphasised the pitifulness of her moaning appeal which, growing fainter and fainter, followed us as we left her hut and retraced our steps to the car. Coenraad, our head gardener, had heard I was visiting a farm on a mountain side some fifty miles from where we lived. He asked if I would take him with me as he had a sister married to one of the "boys" working on this farm whom he had not seen for years and he had recently heard that she was ill. Coenraad was the eldest of a large family whose parents, now both dead, had worked on European farms ever since they had come into the Colony from Basutoland years and years ago. They would stay a few years on a farm and then for some reason or

other—either because of a row with the master or just out of wanderlust, they would engage themselves to another farmer—often in the same district. Thus all the children had grown up with no really settled home, nor had they acquired any cattle in their semi-nomadic existence. Coenraad had just served six months in jail for stealing a goat before he came to work for me, recommended by a neighbour. He arrived in the beginning alone. After a few months he had asked permission to build a wattle and daub hut. Later he brought in his wife and the children followed.

As we drove back I wondered what mental picture was in his sister's mind of the home for which she longed. She had never seen Coenraad's huts in her life; she had not even been in their neighbourhood. His wife, his children, she did not know. I came to the conclusion that the home she knew was no fixed place but the sense of security and safety and affection



in which her early childhood had been passed—days of irresponsibility and freedom, nights of snugness and companionship round a fire in the centre of the hut surrounded by those who gave her food and warmth and clothing—the presence of those who gave protection and love.

In essence it connotes the same for us all—Black or White, rich or poor. And is that not the reason why it is only the young who realise the joy—that in anticipation thrills us all—of going home in the physical, the geographical sense? Stay away a few years and when you return you find your place has already been filled; new faces are seen where only familiar ones were known; another generation is doing the job you used to do and playing the games you used to play. The long accustomed landmarks are gone or going: there is a new postman on the round, the little grocery shop where our old friend used to hand out biscuits and sweets to us children is now a chain store run by strangers; the square which seemed so big and full of exciting corners has shrunk away and become dull—uninteresting; the parish church is half filled with ghosts, strangers occupy the family pew; on the football field unknown players are seen in the places of those who once were our heroes; the old home is now a block of flats from which we turn with a pain in the heart; the family circle is broken—it may even be that every familiar haunt has become a place of sadness and melancholy because the ones who made them dear to us have gone. Of course it is good to revisit one's home land—to hear once again the accents we miss in the land of adoption, to feel one understands and is understood among one's "ain folk". But going home to the scenes of childhood holds nothing but sorrow for those who will at every corner miss the faces that meant all the world to them.

Yet—Glory be to God—going home for us old people can be an excursion into the memory of joys and experiences—the purest and the best—that will never lose their power to enthrall. Again and yet again we sit among the heather of the hills and look across the loveliest bay in all the world; again we walk with friends across the fields to climb the mountain and explore the vales; again we spend the long drawn-out summer evening by that gorse bush on the cliff, looking down on the yachts that dot the sea with their white sails—dreaming and planning with all the hope and confidence of untried youth; again with loved ones we sit in our boat listening to music across the water or gather daffodils in our favourite woods. An old song, a forgotten melody—perhaps from *Cavalleria Rusticana*—an accent, a photograph, a familiar perfume, the smell of bracken, a picture or even a chance phrase—and the journey begins. We are *going home*.

## Fort Hare Graduation Ceremony

ON Saturday, 1st April, 1944, the South African Native College, Fort Hare, held its nineteenth Annual Graduation Ceremony.

Mr. Advocate A. A. Roberts, Vice-Chancellor-elect of the University of South Africa, presided and conferred the degrees. The proceedings opened with the reading of scripture by the Venerable Archdeacon Hanley, after which the Rev. Mungo Carrick offered prayer and the congregation chanted the Lord's Prayer.

Professor D. D. T. Jabavu then presented the graduands for the degree of Bachelor of Arts, of whom there were thirty-one, including nine external graduands.

Professor C. P. Dent presented the graduands for the degree of Bachelor of Science, of whom there were five.

When the Vice-Chancellor had conferred the degrees he addressed the congregation. He commenced by saying that "When Dr. Kerr suggested a forensic topic for my talk to you today, I readily fell in with his suggestion, but when I sat

"Home is the inner core, the core of the spirit.  
The triple core, where Past and Present and Future  
Are braided into one, where things remembered  
And things now here and things anticipated  
Grow indistinguishable and inseparable." <sup>1</sup>

That is not so fantastic as it may sound: it has the authority of modern psychology. Nor is it only in our waking, conscious moments that we can make these journeys. *Going Home*, if you know the way, can be a constant joy in dreams, when we live again and walk again and talk and laugh again with those we love, living and departed but still alive.

And the future? We know so little of a life beyond physical death we may at least hope and fancy that there too we shall be with those that make, and made, home for us here.

I often wonder if some while  
When we have crossed the sombre stream  
If we shall know and feel and smile  
And in untroubled sleep shall dream.  
If I could dream and fancies weave  
In shadow-land—ah, then, for me  
The deepest joy that I conceive  
Would be, Beloved, to dream of thee." <sup>2</sup>

*Going Home!* defeated and weary; perplexed by all the problems, saddened by all the pain, rebellious against all the injustices of life—yet still struggling, still faintly hoping that at the last we shall reach home, shall find "first a peace out of pain,

Then a light, then thy breast,  
O thou soul of my soul! I shall clasp thee again,  
And with God be the rest!" <sup>3</sup>

\* \* \*  
"and so I pray  
for all sad severed wives  
that God may tend them all their lives,  
till Love's clear eyes  
shall once more recognise  
that other face upon the further side,  
where at the last,  
when all things else have passed,  
yet Love, supreme, immortal, shall abide." <sup>4</sup>

X.

<sup>1</sup> Jan. in *Punch*, Oct. 25, 1943.

<sup>2</sup> A. G. Visser's *Die Donkerstroom* (trans.)

<sup>3</sup> R. Browning's *Prospice*.

<sup>4</sup> B. C. Boulter.

down to prepare myself I soon found that it would be impossible to reduce into the compass of a graduation day address even a synopsis of the apologia of our legal system which I had contemplated, and I am afraid my somewhat desultory remarks will prove quite different from what either Dr. Kerr or I contemplated. I hope, however, that by drawing your attention to a few aspects of the nature and history of law in general, and of our own South African law in particular, I may interest you in the past as the mirror of the future and persuade you that it is for you—the first generation of African graduates of an African institution—to lead your nation in that rapid development which I believe the next generation will achieve."

The Vice-Chancellor in a most interesting address went on to outline the development of Roman Dutch law in the Netherlands and in South Africa. He ended by expressing the hope that Fort Hare would in the future do for African law what Leiden and other universities had done for Roman Dutch law.

"The universities of South Africa have done good work: it is



encouraging to see the improvement in the content of courses for natives in the last generation, but for Native law in our own country the prescribed books are all in English, and all by Europeans. Junod, Seymour, Stafford, Whitfield, Harries, Napera and Brookes—our debt of gratitude to them is great indeed, but it is you Africans who have to take out of your own what is best, and on it build up your own social and cultural system, with the help of the best that Europe can give you. We cannot do it for you: we can only make you a cheap imitation of yourselves—and God knows there is much in us unworthy of imitation. African literature, African history, African law must be written by Africans.

You can and will develop this institution into a great university producing your own wise leaders, inspired teachers, brilliant scholars and famous jurists."

Dr. Kerr, Principal of the College, presented apologies from members of Parliament and from the Chairman and several members of the College Council and expressed the gratitude of the College to the Vice-Chancellor for presiding and for the formative and encouraging address which he had delivered. He said that Advocate Roberts, as a member of the University Council, had been a consistent supporter of the work of the college. He was one of the Law advisers of the Crown and his address would stimulate the study of Administration and Law by the non-European. Dr. Kerr congratulated the new gra-

duates, especially Miss Mahabane, the first Bantu woman to take a degree in Science in South Africa, and Mr. Nyembezi who had two distinctions in his Major Subjects and had been granted a University Exhibition for M.A. studies.

He welcomed Victor Poto, the Paramount Chief of Western Pondoland who had been one of the first small group of students to attend College in 1916 when he had wished to study Law and Administration but had not been able to do so owing to the paucity of the staff. The Chief now held an honourable place in the Transkeian Bunga and in the Native Representative Council. There was also present Mr. Thomas Mofolo, the Author of *Chaka* and other well-known works in Sotho, some of which had been translated into English. On behalf of the Council, Senate and students, he wished the new graduates happy and useful careers.

The Vice-Chancellor then dissolved the congregation and *Nkosi Sikelel' i-Afrika* and "God Save The King" were sung. The Rev. W. W. Shilling pronounced the Benediction.

(The Vice-Chancellor's address will be printed in full in the Graduation Day brochure which the South African Native College has sent to the Press. We regret that owing to our present-day limited space the address could not be printed verbatim in the *Outlook*.)

## The Native Laws Amendment Bill

RECENT weeks have witnessed in the House of Assembly some interesting debates on Native Affairs. One of these has been the Native Laws Amendment Bill. This Bill has certain good features. We wonder often whether those who criticise the work of Ministers and State Departments really strengthen their case by tending to push the good features out of sight and concentrating unduly on what they feel are objectionable features.

Certain provisions in the proposed legislation seem to us to be much to commend them. Among these we would class the protection of Africans against exorbitant loan charges; the insistence that Municipalities should use beer-hall profits for social welfare purposes only, and not to cover the cost of roads and other such-like services; the provision that Native Advisory Boards are to consider Native Revenue Accounts before they are considered by local authorities so as to ensure that when they later deal with them they have Native opinion before them; the provision that when an employer employs more than fifty Africans he has to accept responsibility for housing them; that sprouted in must be controlled within five miles of a Municipality; that a Native sentenced for failure to pay poll-tax may have his sentence partially commuted by part-payment of the amount if he cannot pay it all; and that there should be restriction of the right of appeal against the decision of Chiefs in certain minor matters.

It seems to us that the representatives of the Natives in Parliament would have even more influence if they would acknowledge more heartily what is good in Government measures.

The debate was marked by more than one surprise. Mr. F. Erasmus of the Opposition declared that our legislation in native affairs, especially the laws dealing with Natives in urban areas, look like a pair of patched trousers! He felt that instead of continuing with these old patched trousers, it was very desirable to have a new pair of trousers! He contended that the Urban Areas Act of 1923 was an emergency measure, and that it had not been amended since that time to such an extent as to fit with our changed conditions. Then he went on: "These are the reasons why all the measures fall short, the White man

has not yet made up his mind as to the place the Native is to occupy in the industrial and economic life of South Africa. . . . The White man will have to make up his mind. Is the Native to remain a nomadic population? Is he to work temporarily in the towns, and is he then to return to his own area, or must the Native, who for years already has been here with his family, become an integral part of South Africa's industrial and economic life? . . . I think that the consensus of opinion in South Africa to-day is that in view of the industrial development of the country we shall have to allow a permanent but a minimum Native population in the urban areas, under strict control. It seems an impossible object to carry out, in view of the already established Native families in our urban areas, to proceed with our industrial development, and now to decide after all these years that we must have a temporary Native labour force, all of whose members will only remain temporarily in the town, and who will then have to go back to their families in the Native reserves, or to the areas where they came from. To return all of them after all these years seems an impossibility."

Mr. Molteno declared that this was quite the most remarkable speech he had heard since he had been in the House. "For years," he said, "we have been trying to convince members of this House of the fundamental economic necessity of a stabilised urban African population and we have now heard this fully admitted by the hon. member."

Mr. Molteno went on to argue that there is legal accommodation only for 13,000 Natives in the Peninsula while a recent departmental report showed that the labour requirements involved the presence of a local population of about 60,000 Natives. He contended that there should be a thorough reconsideration of the whole principle of the Urban Areas Act, and so he moved that "this House declines to pass any legislation dealing with the subject of Natives in urban areas until the whole body of existing legislation on such subject has been reconsidered and reported upon by a competent commission of enquiry in the light of the progressive industrialisation of the country, the growth of a permanently urbanised Native population and the need of industry for a stabilised labour force."



Mr. Molteno went on to say that there were a number of clauses in the Bill that were seriously reactionary in character and these by far outweighed any beneficial provisions the Bill contained; he instanced particularly regulations affecting the purchase of land by Natives and the administering of Pass Laws. While welcoming the provisions of the Bill respecting beer hall profits, Mr. Molteno contended that the beer hall system is an offence to the Native people.

Mrs. Ballinger supported Mr. Molteno and contended that the Bill was going to shut the door in the face of the rising middle class of the Native population. It would apply restrictions on the Native people which could be avoided if the matter was dealt with on more general lines, applicable to all the poorer sections of the population. She emphasised that the Native urban population has become a family population rather than a purely migrant male population.

A notable feature of the debate was that not only members of the Opposition but supporters of the Government opposed the Bill. Mr. Kentridge declared that some provisions were essentially good; but an essentially progressive Government every now and then falls into illiberal habits. Mr. Barlow argued that the Minister was not paying the attention he ought to the views of the Natives Representative Council. "I want the Minister to be reasonable—and he is a reasonable man, he is a good Minister and a hard-working Minister, and he is trying to do his best for the Natives, and the Natives like him, and we all like him, but I don't like his Bill and shall not vote for the Bill."

Mr. A. O. B. Payn contributed a speech which was on his usual level, and on the level of the Native Affairs Commission as presently constituted.

Mr. Hemming declared, "Every man should have the right to settle where he likes." On which a Nationalist member asked whether Europeans might have the right to settle in the Native territories where they liked.

Mr. Warren of King William's Town held that keen observers of the position realise that there are thousands of Natives in the Cape to-day occupying positions that were filled originally by Coloured men. What will be the position, he asked, when the war is over and these Coloured men come back and clamour for their jobs?

Dr. Shearer of Durban contended that the objectors to the Bill based their objections on two grounds. The first was on the ground of ideology and the second on the ground that the Bill was not a magna charta of the Native people. He did not think they should throw out the Bill on these grounds. But he counselled those who were not in favour to propound a magna charta for the Natives. "Such a measure would receive the support of this House. But we must see that this Bill, with all the important provisions it contains, is accepted and placed on the Statute Book."

Mr. Tighy in an impressive speech said that he felt the White population in South Africa was developing very rapidly. "The development is accelerated by wars, by industrial development and all the rest of it, and the Natives necessarily are in close touch with White civilisation. It is therefore self-evident that they are influenced by White civilisation in every possible way, with the result that legislation which to-day may perhaps be regarded as concessionary and perhaps even liberalistic, may tomorrow already be anticipated and even oppressive in its tendencies." He thought the Native representatives were under the impression that the right to own property was the be all and end all of everything. But that was a myth. Property holders in such places as Sophiatown, Martindale, Newclare and Alexandra Township were not leading an ideal life simply because they could have their own property there. The control envisaged in the Bill was necessary in the interest of the Native himself so that he would not be allowed to land in the towns without any

prospects. At the same time Mr. Tighy expressed the view that the public had been looking forward to legislation on the lines of the recommendations of the Elliot Commission, legislation which would contribute greatly towards protecting the Native in the big towns and which would tend to remove illegalities.

Mrs. Bertha Solomon made one of the most cogent speeches of the debate. She paid a tribute to the sincerity and good intentions of the Minister and his Department. But she pointed out that on the Minister's own showing the restrictive provisions of the Urban Areas Act which were designed to prevent an influx of Natives into the town had broken down so that instead of 14,000 or 15,000 Natives in the Cape there were now approximately 60,000. Yet the Minister proposed to extend the restrictive provisions that had broken down in Cape Town itself to local advisory boards such as the Divisional Council. Such bodies would use the powers given them but would they have the financial power and the financial strength to take advantage of the welfare provisions? Again she was very seriously concerned because the purpose of the Native Urban Areas Act was to prevent the formation in the towns of a permanent population and yet such bodies as the Industrial Legislation Commission had declared that State policy should be directed to the object of giving more permanence, more stability, to the various classes of labour and of reducing in so far as possible its casual nature. The Minister's Bill seemed to go counter to the report of the Committee mentioned and also to the Van Eck Report. Mrs. Solomon suggested that the Minister might pause and reconsider his attitude, and send the contentious sections to be reconsidered by his Department.

Lt. Col. Booysen in a speech on traditional Nationalist lines yet went so far as to say, "We should allow the Natives to trade in their own areas, to have their own doctors, their own lawyers, their own magistrates, even their own courts of law, their own postal facilities, and all the rest of it."

Mr. H. J. Bekker said that the difficulty about the Native representatives and other members of the House was that they were fifty years ahead of the times.

The Minister, replying to the debate, said he never thought such an innocuous and straightforward Bill—an ordinary little innocent Bill—would raise such a full debate on Native affairs. The debate had been conducted at a very high level and in a temperate manner for two days. He said he was alive to the difficulties and hardships and the feeling of frustration which the educated, the civilised and cultured Native suffered from, but at the same time he was a realist. The position in the Cape Peninsula had to be controlled. The members representing the Natives were doing their work with extraordinarily great skill and sincerity, but he had to point out the other side of the picture. The influx of Natives was rapidly creating a dangerous position for themselves as well as for every other person living in the Cape Peninsula. He could not accept the suggestions of a Commission for that would delay matters. He was gratified that some time ago a member of the Opposition had been pleading for old age pensions for Natives. Another member of the Opposition had suggested that Natives be given identity cards instead of passes and that Europeans should carry identity cards too. Other members of the Opposition suggested that we should recognise there is definitely a permanent urban Native population around the cities. These things constituted a move forward in the approach to the Native question.

The Minister contended that the clause affecting the acquisition of land was simply to prevent Natives from being exploited by non-Native speculators. He had personally investigated thirty-seven bonds in Alexandra Township and Lady Selbourne and found that in twenty-nine cases Natives were paying eight per cent or over as interest. Of twenty-seven bonds fifteen could not be redeemed unless the interest was paid in full for



years. In regard to Clause 7 which was intended to permit local authority to maintain a reception depot at places outside town boundaries, he said that in Langa Location there was control but Natives in thousands had taken up their abode in the appalling conditions in the peri-urban areas. The Government had been criticised for permitting this state of affairs in the Peninsula to continue. The object of the clause was to set up a control depot at a focal point beyond the Cape Town boundary and to give a central authority the control over it, to regulate the flow of labour into the area, not only on behalf of the Government but on behalf of its neighbouring municipalities. In the end there would be a labour bureau so as to find jobs for the labourer and the employers would know where to go to get employees.

The Minister undertook to see that during the recess a Controlling Bill was prepared.

With reference to the alleged failure to take account of the wishes of the Natives Representative Council, the Minister said that the attitude of the Council was that they did not approve in principle of any single Bill which does not apply the same to Europeans as to Natives. With that proviso they were prepared to discuss the Bill on its merits. Out of a total of twenty-four Bills submitted to the Council, in two they raised no objection, seven were approved and six objected to.

When the debate closed and the vote was taken sixty-two were in favour and thirty-eight against. Obviously a number abstained from voting. The majority was considerably less than the Government has been accustomed to this session.

We have read the whole debate—163 columns of *Hansard*—

with deep interest. The discussion again shows the importance being attached by men of all parties to Native affairs. There are also signs of healthy independence among men of different parties including Government supporters. There is general recognition of the earnestness of the Minister as witnessed by his efforts to become acquainted with all the facts of the situation and in other ways. He is obviously anxious to remedy grievances.

But undoubtedly there is restiveness in more than one quarter. These are days when men are not content with partial remedies. There is a flood of public feeling all over the world demanding big, constructive, remedial acts. So far there is no outstanding evidence that the Minister of Native Affairs is prepared to swim with that tide. It was the absence of this that gave significance to his recent pronouncement on the Pass Laws and that caused so keen a disappointment in many quarters. This and the fact that the pronouncement proved to be so different from the views of his predecessor in office.

No one can read such a debate as the one under review and not feel how confusing are the conflicting views presented. But it is not enough to note how some cancel others out and thereafter steer a middle course. The Minister must break the tangle by a width of vision and a boldness of planning that will mean real advance. This (if we may eschew our favourite parallel of Lincoln and mention a modern statesman) is what Mr. R. A. Butler has done in the vexed question of Educational Reconstruction in England. We believe Major van der Byl can do the same in regard to South Africa's outstanding problem. And we live in faith that he will.

R.H.W.S.

## African Education and Religious Instruction

By Rev. H. M. Maimane

### I. AFRICAN EDUCATION

AFRICAN Education is to-day to the front at both religious and secular Conferences' discussions as never before. Many people in our country seem anxious that Africans should receive proper education and receive it as cheaply as members of other races in this country. Conferences have been held by different interested bodies, severally and jointly, and even jointly with Government representatives, to see how this can be brought about. The Christian Council of South Africa and the Institute of Race Relations have been, perhaps, the leading lights in this matter recently. I say recently advisedly because I am aware of the Transvaal African Teachers' Association (T.A.T.A.) and the Transvaal Interdenominational African Ministers' Association (T.I.A.M.A.) have had the matter on their agendas for some time while the former organisations were yet pondering as to whether it would be for the interest and advantage of the Africans to change the present system of "Native Education." One European, I think even our Government, believe that the African in all things of life and progress is like a child and does not really know what is good for him; some even go as far as to say that he does not know what he wants. If this is true of other things, but I don't think it is, it has not been true in the matter of education. The African has long known what he wants and what is good for him, and he has for long asked, yea cried, for it. To-day he is in the hope of getting it, for at the conference on the matter of Native Education in Cape Town, called by the Secretary for Native Affairs, at which the T.A.T.A., the T.I.A.M.A. and the African National Congress were represented the Minister of Education and Finance (Mr. J. H. Hofmeyr) made an "outstanding address which embodied proposals of the highest significance foreshadowing important changes which will affect the whole future of Native Education in South Africa." It is said that at that important conference two important decisions

were reached: "(1) that Native Education will, so far as the Union Government is concerned, come under the control of the Education Authority, (2) that it will become a State service and its development will be financed from the general funds of the State." So the long waged campaign has been won. I understand that "it is expected that the necessary legislative steps will be taken shortly to bring these sweeping changes into effect."

### II. RELIGIOUS EDUCATION.

Now we come to the most important thing for human life—if it is to be life indeed. Most important because it concerns the whole man and his fuller life. "Man cannot live by bread alone," declared the greatest Teacher in history, "but by every word that proceedeth out of the mouth of God." Secular education is right and good for man's material life. But man cannot just live by that. Man does not just need life that will end some day, but much more he needs life that has no end, and therefore he needs Religious Education as well. Religious instruction then is of vital importance in the education of the African child. So the task of the Church is to see that there are enough teachers in the schools, whether Government or Mission, who know enough of Scripture and can teach same. In all educational spheres there are people who can know a thing but cannot impart their knowledge to others. It should not, therefore, be taken for granted that every teacher who comes from a Church Institution can teach Scripture. The Church should see that there are men and women trained and tested to give religious instruction in schools, just as they are so done before they can be teachers in secular education. To-day uncertificated teachers are being eliminated from the schools, but the Church is yet satisfied to commit the teaching of its Faith into the hands of uncertificated teachers as far as religious instruction is concerned. Why should the Church leave its work in the hands of amateurs, and even in the hands of those uninterested and unsympathetic with



its course? Of course there are those interested and who work hard for their own salvation, but they have not been caught up in the fire of helping other souls to be saved.

The average teacher from the Training Colleges does not know enough of Scripture that he can give out. It is through no fault of his. The Courses at the Training Colleges are very crowded, and, with the best will in the world, it is difficult for the authorities to find time enough to give to Scripture. The Training Colleges, therefore, find themselves faced with the task of teaching both method and content of Scripture in the limited time at their disposal, and so they do the work very inadequately. Something should be done to improve matters and to give our students this much needed instruction in the Holy Writ, for their own good and for the good of their charges when they become responsible teachers. So I think (1) there should be a definite period in the Colleges of, say, one hour a day when lessons in Scripture should be given—this should be apart from school hours. (2) Students should be encouraged, not compelled, to attend. Those who come freely will be the best materials to be made Bible Students and be fitted for teaching Scripture in the schools afterwards, (3) these students should be taught and tested every year, and given testimonials of their Scripture Knowledge and their capableness to teach it. Something on these lines I suggest should be done. The aim should be twofold: To instruct and interest the students themselves in religion for their own salvation. To fit them to impart their knowledge to others. It is in the class-room that children should be manufactured into Christian men and women of the future, but unless you have teachers—manufacturers—who themselves have been so manu-

factured, you fail in making a Christian Nation of the Bantu.

### III. THE FUTURE

If the situation is so lamentable to-day when nearly all our schools and colleges are yet in the hands of Missionaries, what the position going to be like when these schools and colleges turn into Government institutions and teachers are just appointed because of their ability to impart secular knowledge? The Christian Council of South Africa "asks that in schools which are under other than Mission supervision there be members of staff qualified to give religious instruction, and that such instruction be given." Where will these "qualified" members of staff come from when the Missions have not got them? Where are these "members of staff" going to qualify when there is no provision made at the colleges for them to do so?

The Church must realise that if ever there was a time that needed Religious Knowledge to be given carefully, plainly and emphatically, this is the time. The young Bantu are to-day questioning the Message of the Gospel, for reasons I cannot now deal with here. In the past, say forty years ago, every word in the Bible was taken as literally true. To-day many things in the Bible are doubted and even contradicted. Some college authorities will speak loosely of stories like that of Jonah and the whale being not literally true and yet they do not seriously and carefully teach why these stories are in the Bible. Then the poor uninstructed wonder how they are to be sure and believe that the story of the Virgin Mary and the Angel Gabriel is true. With these problems, and many others, before them, their faith wanes. Religious instruction has got to be done carefully and properly at proper times.

## Lovedale Hospital Board

### REPORT FOR THE YEAR 1943

On 18th November Dr. A. F. G. Guinness resigned from the post of Medical Superintendent of the Victoria and Macvicar Hospitals. Dr. Guinness was appointed in succession to Dr. Neil Macvicar when the latter retired at the end of 1937. In February, 1942, Dr. Guinness was granted military leave and since then the duties of Acting Medical Superintendent have been performed by Mr. W. C. J. Cooper. During his time as Medical Superintendent Dr. Guinness showed much devotion to the interests of the two hospitals. It was a very formative period when much new organisation had to be set in operation, and in this work he was eminently successful. His co-operation in the work of the Institution as a whole was much valued. Lovedale's best wishes follow him, Mrs. Guinness and family to their new sphere in Northern Rhodesia.

At its meeting in December, 1943, the Hospital Board unanimously appointed Mr. W. C. J. Cooper to be Medical Superintendent. Mr. Cooper has had a distinguished career as a surgeon and has shown administrative capacity during his term as Medical Superintendent. The future of the hospitals is felt to be assured in his hands.

### THE WORK OF THE VICTORIA AND MACVICAR HOSPITALS

During 1943, 1,104 patients were admitted to the wards of the Victoria Hospital, which is 21 more than in 1942. The Maternity Department has been fairly busy and from January 1st, 1944, the Midwifery Training School has been reopened with two pupil midwives.

The hope expressed in the Report for 1942 that the "fairly severe outbreak of typhus . . . . . seemed to be well under control" has not been realised. In 1943, 59 cases of Typhus were admitted to hospital from the immediate neighbourhood, 13 of which were fatal, but many scores of cases from a little

further afield were treated in their own huts. Reports reaching us from reliable sources indicate that this very serious epidemic has not been treated with the vigour and thoroughness which a disease as formidable as Typhus demands. As a result there are still cases in this area, consequently many are still being exposed to infection and lives are being needlessly lost. All this would almost certainly have been avoided had the original outbreak been dealt with in a manner demanded by a disease as dangerous as Typhus.

Only 16 cases of Enteric Fever have been admitted, the lowest number for several years.

The Macvicar Hospital has also been filled for most of the time. Cases are tending to come rather earlier with a corresponding increase in the number of cures obtained. Many find the prolonged stay rather irksome but the great majority are prepared to wait until they are pronounced fit to return home.

We take pleasure in again drawing attention to the cordial relations existing between the Board of these Hospitals and the Cape Provincial Administration and the Public Health Department.

### ORTHOPAEDIC WORK

Again these wards have been filled to capacity with many waiting for admission. We have now raised a sum of £10,000 towards building an Orthopaedic Block. Last year we recorded with gratitude donations of £2,000 from the Nuffield Trust and £3,000 from the Chamber of Mines. This year we received £100 from an anonymous donor and £4,900 from the Native Affairs Department to bring the total up to £10,000. The Board is grateful for this generous help, but a sum considerably in excess of £10,000 will be required to erect a building capable of dealing with the number of cases which seek admission. Any further contributions towards this vitally necessary work would be gratefully received.



## TRAINING OF NURSES

The extensions to the Nurses' Home provided by the Public Health Department were opened by Dr. Allan, Secretary of Public Health on September 3rd. We would take this opportunity of expressing to the Public Health Department the deep appreciation of the Board and the Nursing Staff for this very handsome and useful building.

During the year 22 nurses have passed the Preliminary State examination and 16 have passed the Final State examination. Great credit is due to all concerned in the teaching of the Nurses.

## MISSIONARY WORK

Of our two Chaplains, the Rev. W. M. Macartney and the

Rev. J. J. R. Jolobe, the former resigned last March. We are fortunate that the Rev. R. L. Kilgour has agreed to accept the vacancy. The Medical Staff, Nursing Staff and Patients are most grateful for all the help the Chaplains have so ungrudgingly given.

We also wish to express our thanks for the assistance given by the Evangelists of the Bible School in the visiting of patients and the conducting of services.

The numbers of Staff and Patients attending the Sunday Services and Morning Prayers is indicative of the great longing for the Word of God. It is our hope that these Hospitals will always seek to follow in the steps of the Great Physician by striving to heal both soul and body.

# Orphaned Missions

## *A Statement by the International Missionary Council*

### I. RETROSPECT

THE German Anschluss with Austria, the seizure of the Sudeten and the conquest of Poland did not materially affect Protestant Missions. The British declaration of war with Germany resulted in the seizure of German mission property and the internment or exclusion of German missionaries throughout the British, and then Dutch and French possessions, culminating in the very recent internment of the members of the Rossner Mission in India. Of course neighbouring missions did what they could to help with the loan of workers and available funds.

The over-running of Holland, Belgium, Denmark, Norway and, finally, all of France cut off these continental missionaries (including Finnish) in Africa, Madagascar, the Near East, India, China, and Oceania from their home bases—maintenance, furnishings and reinforcements. Here again, neighbouring missions rendered emergency aid and the International Missionary Council undertook to raise \$2,000,000 to meet this challenging situation.

Meanwhile, the Italian conquest of Ethiopia drove out Protestant missionaries or left them stranded in isolated units. Finally, Japan's conquests in Manchuria, Coastal China and ultimately in Southeast Asia forced many continental missionaries into Free China and British and American missionaries into India, caused the evacuation of British and American missionaries from the Far East, the internment of Dutch missionaries in the Netherlands East Indies, the overwhelming of the Neuenhettelsau Mission in Northern New Guinea and the evacuation of Australasian and Continental missionaries in the South Pacific.

The work of raising funds for all of these needy continental missionaries was greatly facilitated by the Committee on Foreign Relief Appeals in the Churches, now the Church Committee on Overseas Relief and Reconstruction, and by the action of the Mission Boards and Church Denominations in making provision for special appeals. At the same time, the worldwide connections of the I.M.C. made it possible to administer the funds effectively and with very little cost.

Meanwhile, the American Section of the Lutheran World Convention has taken responsibility for a long list of Confessional Lutheran Missions.

While the bulk of the funds are raised in the United States, Great Britain has its own fund and office, to which Australasian and Canadian funds are sent for exchange reasons. In addition, gifts have been received from Mexico, South America, the West Indies, Africa, Madagascar, Syria, Straits Settlements, Burma, India, China, Japan, Denmark, Norway, Sweden and Switzerland. From January 1 to December 31, 1943, the New York

office received \$297,361.92 and substantial amounts in addition were sent to the London Office and directly to various Orphaned Missions. Thus fellowship has been maintained, mission work has been preserved, and the future tasks of reconciliation and reconstruction made easier. Once again, Love has found a way.

### II. PROSPECT

The task before us may be itemized as follows: (1) To maintain support until parent societies can really take over again; (2) To facilitate the many adjustments required on the field due to changes wrought by the war; (3) To integrate Orphaned Missions into the ongoing work of Protestant Missions.

Obviously, invasion of Europe from air, sea and land will cause the destruction of numerous missionary headquarters, while chaos may result in the looting of mission funds or inflation eventuate in the disappearance of precious reserves. Thus we may have to become responsible for the repatriation of missionaries, for the transportation of essential replacements and for maintenance for an indefinable period varying with location and war developments; otherwise all that has been accomplished through the war years might be lost in the first years of peace.

In many cases German missionaries will not be able to return to their fields for years. This will call for more or less permanent provision for their work—satisfactory to the Younger Churches concerned. It is expected that British, North American and Australasian societies will be ready to co-operate, but the negotiations involved will require time and patience, travel and conference. With two new provinces set up in West China, both impinging deeply on Tibet, it is to be hoped that some of the missionaries who evacuated from Coastal China will accept the challenge of China's great hinterland where huge economic developments are pending. This would call for adjustments requiring considerable aid in relocation.

It is probable that Orphaned Missions will play a leading part in reconciliation, as a sort of extra dividend on a good investment. The experience of fellowship in suffering and sharing, and of co-operation under crisis should help also in reconstruction and in the reorientation that is inevitable as the Younger Churches in Japan, China, India, Africa and Oceania seek their places in the World Council of Churches now forming. How to satisfy their growing sense of church consciousness and at the same time to preserve the missionary motive in the Younger Churches? Orphaned Missions provide no ready-made answer; they do suggest the spirit in which this may be accomplished—the constant concern of the elder for the younger members of Christ's Church and the provision of an atmosphere in which the younger members may grow to maturity and equality of responsibility in the one Christian Family, under the guidance and blessing of God.

L. S. ALBRIGHT



## Our Readers' Views

### "THE BANTU IN SOUTH AFRICAN LIFE."

To the Editor, *The South African Outlook*.

Sir,—May I, on behalf of the publisher, the Institute of Race Relations, reply to the criticism in your March issue of Senator Brookes's booklet, *The Bantu in South African Life*? The criticism is hardly fair either to the author or to the publisher.

Your correspondent is at pains to supply certain figures which show that those quoted in the booklet are out of date. He goes so far as to use figures (such as the education estimates for 1944-45) which were certainly not available to the public at the date when the book was in the press, which was August 1943.

The booklet consists almost entirely of articles that appeared earlier in *The Bantu World*, a fact that is clearly stated on page 60 and that should hardly have escaped your correspondent's keen eye. The only valid criticism that can be admitted is that a preface might have been added saying that no attempt had been made to bring the articles up to date.

But it is wrong to imply that failure to do so has impaired the value of the work to any significant extent. Even the policy of fiscal segregation has by no means been abandoned in principle despite recent changes in its detailed operation. The fact is that the general picture presented by Dr. Brookes is accurate enough for the purpose of ordinary readers. When your correspondent says that "it is all a specialist business," does he mean to imply that Native affairs have become so technical and statistical that the ordinary man had better keep his nose out of them? That would indeed provide a nice protection for administrators against discussion and criticism.

Finally, your correspondent bids "authors revise their statements and statistics up to the day before printing, and printers hurry volumes through the press and into the hands of the public before they are outdated." Such a delightful counsel of perfection would be offered only by someone wholly ignorant of the conditions under which printing and publishing are being carried on to-day.—Yours etc.,

JULIUS LEWIN.

(a) We cannot accept the view that failure to insert the preface has not impaired the value of the work to any significant extent.

(b) Nor can we accept the statement "The fact is that the general picture presented by Dr. Brookes is accurate enough for the purpose of ordinary readers." We believe that books of this kind should be absolutely accurate and up-to-date in their facts and figures whether intended for ordinary or any other class of readers.

(c) The article was an unsigned one, with frequent use of the editorial "we," for which the Editor of the *Outlook* takes responsibility. The reference to the "specialist business" is his, not a correspondent's. It does not mean that "Native affairs have become so technical and statistical that the ordinary man had better keep his nose out of them" nor is it an attempt to provide administrators with protection against discussion and criticism. But it does mean that on such matters writing in a behind-the-times way must be carefully avoided. It must have behind it a specialist's knowledge and care.

(d) The "counsel of perfection" which is declared to have been offered "only by someone wholly ignorant of the conditions under which printing and publishing are being carried on to-day" was written by the Director of Publications of the Lovedale Press.

Editor, *South African Outlook*.

### A WOEFUL LACK

To the Editor, *The South African Outlook*.

Sir,—Having seen the article in your valuable paper concerning the "Woeful Lack" of Scriptures in South African languages, may I offer a reply?

The Bible Society, on whose behalf I write, welcomes with all its heart the tremendous demand for Scriptures amongst the Forces and is straining every nerve to meet it. We realise that it is our privilege and task to do all we can to meet the need. A few facts may help to show what efforts are being made in spite of world wide paper shortage.

The paper quota allowance has varied from 60% to 37½% of pre-war. It is now about 40%. Printing and binding facilities have also been greatly reduced by war conditions. Despite these curtailments, we have printed a greater number of Scriptures in the main South African languages during the years 1940-1943 than in the four pre-war years. In Afrikaans, Sesuto, Xhosa and Sechuana, 248,000 Bibles were printed as against 226,000 and 138,000 New Testaments as against 31,000. Nearly all these have been actually shipped. In addition, Zulu editions are shipped direct to Africa from U.S.A. Some of the above have been dispatched direct to the peoples of the Middle East. Since your article appeared, arrangements have been completed to print a further 50,000 Xhosa New Testaments at your own Press at Lovedale.

Increased demands are being received from every part of the world, but the above figures will show that great endeavours are being made that South African requirements should be met. We shall welcome the prayers of all friends in this task which is so vital to the needs of the post-war world. The only other language you mention is English and in this we have already supplied two and a half million New Testaments for the Forces and rejoice that the world demand for God's Word in so many tongues grows so amazingly.—Yours cordially,

W. J. PLATT

Home Superintendent,  
British and Foreign Bible Society.

London,  
4th April, 1944.

### NATIVE TRAINING SCHOOL COURSES

To the Editor, *The South African Outlook*.

Sir,—I should like to commiserate with F.A.C. whose letter on Native Training School Courses appeared in your March issue.

To be obliged to cope with three languages while engaged in teacher-training is indeed burdensome. I know it is a problem which many Training School teachers have to face, but their difficulties do not arise out of existing Training School syllabuses upon which I was commenting in my article in your February issue. They make no provision for the teaching of three languages, and this was my reason for making no mention of the matter.

Perhaps I should have stated that there are very many teachers like F.A.C., who strongly deprecate the overweighting of the syllabus in this way and urge that nothing be done to increase the burden of language teaching when the new syllabuses are made. But, being more fortunate than F.A.C., it did not occur to me to do this. In the Training School to which I belong we were asked to undertake the teaching of a second official language, but refused on principle. The disastrous fall in numbers which was predicted as a result of this refusal has not taken place. We have room for certainly no more than half the students who apply for admission.—Yours, etc.,

J.H.E.

*The South African Outlook.*

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